

ABRAHAM'S PROSPECT.

BEING A
S E R M O N

Preached at the Funeral of

Mr JOHN WILLIAMS,

Late VICAR of *DEVINNOCKE*,

In the PARISH-CHURCH of *Llanfipithid*
in the COUNTY of *BRECON*,

On the 12th day of *June*, 1680.

By *OWEN GRIFFITH.*

L O N D O N,

Printed for *Richard Hunt*, Bookseller in *Hereford*,
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To his Honoured Friend
DANIEL WILLIAMS
OF
P E N P O N T,
In the COUNTY of
BRECON, Esq;

S I R,

ASSOON as my little Affairs would give me leave
(and you know this hath been a season of more than
Ordinary business with men of my employments) I
have sent you a Transcript of what was lately deliver-
ed at the enterment of your Dear Father, together with some
few Additions which then by reason of the straitness of the time,
were thought fit to be omitted; and the whole (such as it is)
is freely tendered to your disposal. All that I aim at in sending
You so mean a Present is, to give some further Testimony and
Assurance both of my respect to the Memory of my Deceased
Friend, and of the Continuance thereof to Your self, the only
surviving Issue of his Body. And if the Review of what You
then heard can add any thing to Your Satisfaction or Advantage
upon any account, I shall be very glad of it, and of any occasion
that shall be offered, whereby I may be able, according to my
Capacity and the real inclinations of my Soul, more amply to ex-
press how much I am,

S I R,

August 14.

1680.

Your most Affectionate Friend
and very Humble Servant,

A 2

OWEN GRIFFITH.



A

Funeral Sermon.

H E B R. X I. 10.

For he looked for a City which hath Foundations, whose Builder and maker is God.

THIS Chapter contains in it the History of Faith, and its famous achievements. Though many Souldiers behave themselves very worthily in the field, yet the General bears the Name and the Honour of the Battle. So though other Graces are very subservient and of great use unto the Christian in his encounters with Sin and Satan, yet being actuated and guided in their motions by the influence of Faith, this wears the Crown of the Victory, and hath all the Glory ascribed unto it. Among all the Stars in this illustrious Constellation, the renowned Champions in this Sacred Catalogue, honourable mention is made of the Patriarch *Abraham* as one of the first and greatest magnitude. Several instances are given of his Heroick disposition, whereby he became so remarkably famous as to receive in testimony of his Faith that honourary Title of *the Father of the Faithful*, *Rom. 4. 11.* That which is here very signally recorded of him is his readiness at God's Call to leave his kindred and countrey, *ver. 8, 9.* to go into a strange land which he knew not, to leave a certainty for an uncertainty, without any scrupulous inquiry or distrustful hesitancy of being disposed by God, and of paying unto him a ready and (in some sence) a blind Obedience. *Magnus est animus qui se Deo tradidit, degener qui obliuiscitur, Senec.* He was a man bravely disposed who could thus resign himself at God's feet,



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feet, and follow him without reluctancy though he led him into a strange countrey, and could be content to dwell there, not as an Inhabitant but a Sojourner, in a moving Tabernacle, no settled Mansion. Some Philosophers heretofore had such large Souls, that they thought it injurious to be confined to any particular place, and therefore professed themselves to be *κοσμοπολίτας* equally concerned in all places, to be Citizens of the world. But *Abraham* disown'd any such interest on earth, was always in the Nature and Condition of a Pilgrim, and where ever he came, still ready for a removal. And the reason why he sought no certain Inheritance, not so much as of a foot of land in present possession (excepting the small purchase of a Cave for burial) was the hope he had of a rich Revenue in a far better Countrey, which he expected to receive in Reversion, *For he looked for a City, &c.*

In the Words there are Four things to be considered,

- I. The Act ascribed unto *Abraham*, *He looked for*.
- II. The Object to which this Act is referred, *A City*.
- III. The Excellency of this Object described by 2 particulars.
 1. Its stability and firmness, *a City which hath foundations*.
 2. Its Architect and Author, *whose Builder and maker is God*.
- IV. The Influence such an expectation had upon him to move him to all the duties of Mortification and Obedience; and this the causal Particle *For* prefixed to the words, points out unto us, *For he looked for a City which hath foundations*.

I. I begin with the First, the act here ascribed unto *Abraham*, *ἐξεδέχετο*, *he looked for*—And if we compare the Text with other Scriptures where the word is used, we shall find it to signify 4 things especially, which being considered by us may give us the full meaning and importance of it in this place.

1. It signifies an Act of desire, not a meer natural inclination, such as is in all men, and carries them out after Happiness, every man by reason of the capacity of his immortal Soul, aiming at something though *incognito*, that may be proportionable thereunto, being ignorant of that to which his own propension and weight of Nature doth byass and incline him; but it is such a desire as is serious and earnest, fixed on a direct and proper object. It is expressed *p. 16.* by the word *ἀρέγων*, which signifies a vehement appetite, like that of the stomach, that is restless and provokes to any pains that may give it satisfaction. Such as by a Metaphor is attributed to inanimate creatures, *Rom. 8. 19.* The earnest expectation of the creature looketh for the manifestation of the sons of God, *ἀποκατάδοξια ἀπεκδέχεται*, a very earnest

earnest looking is thereby intended, like theirs who long for a special friends coming, as *Sisera's mother looked out at the window and cried through the Lattice, why is his Chariot so long in coming? why tarry the wheels of his chariots?* Judg. 5. 28. Thus did Abraham look for this City-- having a longing desire to see and to enjoy it.--- *Expleri mentem nequit, ardescitque tuendo*--- Nothing on this side the line of Heaven could satisfy him. He trampled upon the world and all the vanities of it as contemptible and unsatisfying. *Canaan* though a Land flowing with Milk and honey, was not for his enjoyment. He could not see any thing in it so alluring as to be able to charm his soul, or make him unwilling to be translated into that region, whereof *Canaan* was but a mean Type or Shadow. His heart was fixt upon a nobler Orb, so that life was to him a banishment, and the earth a prison. He passed through the world as one unconcerned in the affairs of it, and mounted continually in his thoughts to those windows of glory, with the wings of Contemplation and desire, which did not allay but rather augment his Appetite and thirst after the plenary Fruition of those felicities that were still in the view of his Soul? But because men may eagerly desire some good, of which they have no ground to expect the enjoyment, therefore

2. It implies an Act of Hope. To look or hope for in Scriptures are words of the same signification, *Phil. 3. 19. From whence we look; i. e. hope or expect for a Saviour. Jude ver. 21. Looking for the mercy of God.* Sometimes they are conjoyned, *Tit. 2. 12. Looking for the blessed, hope.* His hope then is hereby intended, not a moralists hope, such as hath for its object *bonum incertum futurum*, a good future and uncertain, which is but a probable Conjecture at best, and leaves a mans spirit in a doubtful, anxious posture; but such as was sure and well-grounded, to which Faith held the Candle, whereby he had an evident and clear Prospect of those substantial glories in the other world. It was not a bare opinion of such an estate as very suitable to his inclinations (it being usual with men easily to believe, what they passionately desire) but a firm and infallible perswasion, bottom'd upon the sure word and promise of God, being fully perswaded that what he had promised he was able also to perform, *Rom. 4. 21.* To expect confidently such things without a divine Revelation, had been but a mere dream or fancy, no Theological virtue, but a very fond presumption. A promise therefore he had, *Gen. 15. 1.* and upon that security he went at God's call and sojourn'd in a strange land not as one uncertain (as the Apostle saith of himself in a like case, *1 Cor. 9. 26.*) but acted by his Faith, *ver. 8, 9.* And of all the Patriarchs it is said they died

died in Faith, *ver. 13.* Having seen the promises afar off, they were perswaded of them, and embraced, or saluted them (so the word may be rendred) though at a distance, seeing them only with the Eagle-Eye of Faith through the clear Medium & Perspective of the Promise. Like Mariners now in sight of their Native soyl after a troublesome and tedious voyage, salute it at a distance with loud and joyful Acclamations. If they had not had such an assurance of the reward reserv'd by God for them, it would not have been consonant unto reason, but an Argument rather of their Folly, to renounce their present complacencies and assume the condition of Pilgrims, on whom the world seldom casts a favourable Aspect, unless in the end of their journey they were secure of such an estate as might be sufficient to recompence their sufferings, and to counter-balance all the bitteresses and hardships they endured in the way thither. As *Abraham* saw Christs day afar off and rejoyced, *Job. 8. 58.* So had he by the help of the same Spiritual Opticks a sight of Heaven so evidently represented to him, as to engage his hope to a diligent and steady expectation of it. But because a man may both passionately desire and fondly hope for some good in itself attainable, and yet miss thereof for want of industry and diligence in the prosecution, therefore

I.

3. It imports an Act of Obedience and an endeavour to the utmost in order to its attainment. In our ordinary expressions we use to say, a man looks for that which is agreeable unto, and the natural consequent of his actions. He looks for beating who is guilty of those miscarriages whereby he justly deserves such usage. He that throws himself into apparent danger looks for ruine. It is said of that wicked servant, that did beat his fellow-servant, and did eat and drink with the drunken, *Matth. 24. 50. his Lord will come in a day that he looked not for him.* Had he looked for his coming, that would have appeared by his actions, he would have been better employed in a diligent discharge of his Task and Duty. Many presume strongly of heaven and make professions of their desires after it, but if we view their actions we cannot believe their own mouths, nor imagine that they are seriously perswaded of any such thing, because their indulged lusts bid defiance unto their hopes, and their lewd practices confute their loudest professions. Some slight Glances upon heaven and sudden raptures or emotions of Spirit after blis (such as are weak and leave no warmth or impression on the soul, and therefore may be found in sensual persons and *Belialists* who can with *Balaam* wish to dye the death of the righteous, and that their latter end may be like his, *Numb. 23. 10.*) will not serve the turn, unless our desires be vigorous and operative, and engaging unto

unto Holiness and Obedience. For in a Scripture sense and by a right Interpretation, such as *deny all ungodliness and worldly lusts, and live righteously, soberly and godly in this present world,* do only look for this blessed hope, *Tit. 2. 12.* and so did *Abraham* look for it. He did indeed in hope believe against hope, *Rom. 4. 18* both Faith and Hope in him were stronger than a contradiction, but his Obedience and Endeavours to do God's commands were as strong as either, as was evident in that most difficult and signal piece of service to which he was summoned of Sacrificing his Son, *Gen. 22. 2.* *Isaac* was the Son of his old Age, the Son of his love, the Son of the Promise. *In Isaac shall thy Seed be blessed, Gen. 21. 12.* So that to offer him in Sacrifice seemed to oppose not only his Reason but his Faith too: and he himself must be the Executioner; with his own hands must he tear out his bowels and burn him to ashes on the Altar, and to Mount *Moriah* he must go to do this, which was three days journey, *Gen. 22. 4.* time enough for Nature to reason with the harshness of the Precept, and for Affection to struggle with the unnaturalness of the Duty, and yet on he goes unmoved in his resolution to perform this strange work, and with his Son to Sacrifice his own hopes and promises unto Gods command and his own purposes of an indisputable and entire Obedience. And we must after so great an example be willing to Sacrifice our lusts at God's command as he did his Son. We must labour to tread in his steps both by doing and suffering the Will of God, and then (not otherwise) may we assuredly hope to rest in his bosom. But because that good which a man thus desires and hopes for, and with unwearied endeavours pursues after, is not soon obtained, but after a long expectation, therefore

4. The word implies an Act of Patience, and to that purpose it is often translated, waiting, *1 Pet. 3. 20.* *The long-suffering of God waited for the disobedient,* & *1 am. 5. 7.* *ἐνδεχέσθαι ὁ ὕψιστος, The husbandman waiteth for the precious fruit of the earth and hath long patience for it.* He that waits must be content to stay, and therefore it is said, *Heb. 10. 36.* *Ye have need of patience, that after you have done the will of God you might receive the promise.* Patience is needful, not of labourers only to do the will of God, but of waiters also to tarry for the reward. The delay of good hoped for is afflicting and pungent, it maketh the heart sick without patience to support it. So that the Christian must have the patience as well as the faith of the Saints, *Rev. 13. 10.* *For if we hope for that we see not, then do we with patience wait for it, Rom. 8. 25.* therefore it is said of *Abraham,* *After he had patiently endured he received the promise, Heb. 6. 15.* God is graciously

pleased to put us to our choice whether we will have our Heaven here, or wait for it hereafter ; whether we will draw our comforts from the broken and impure Cisterns of the creatures, or reserve our selves for those Crystal streams that flow from that pure and living Fountain of everlasting Consolations, where our enjoyment shall be full and free without any danger of Epicurism or intemperance. And were it not for our too hasty and impetuous desires after present wages though but brass and counters, and a sinful impatience mingled with an infidelity and a distrust of God and his Promise for our future more comfortable allowance and satisfactory reward, the use of a very little reason seasoned and improved by Grace, might be armour of proof unto us against the destructive charms of sin, and might put the controverſie beyond dispute, that Heaven is worth the waiting for, and the satisfactions there are very sufficient to smooth all the wrinkles in the face of Religion here, to take off the seeming severities of a holy life, a renewed Repentance, and necessary self-denial, in themselves the most amiable and lovely duties, and the best Credentials, the surest Evidences we can provide, both for our Conduct and our Title to the Celestial Canaan or heavenly Jerusalem, which is that City which Abraham did look for, 1. in his desires, and 2. in his hopes, and was well worth 3. all his pains, and 4. his Patience too, because it is *a City that hath Foundations, &c.*

I. II. The Object whereunto this Act is referred is *a City*. To condescend to the meannells of our capacity the Scripture doth express Heaven unto us by such things as our understandings can apprehend, and gives it such Titles as may suit with and satisfy every mans Appetite and Inclination ; very often it is called a City, *The City of the living God*, Heb. 12. 22. *a City to come*, Heb. 13. 14. *the Holy City*, Rev. 21. 2. and much of the happiness thereof may be conceived by us as it is represented under this Notion of a City, wherein there are to be found such rare and peculiar advantages as are necessary and sufficient to compleat the bliss thereof. I shall briefly recommend these five particulars to your present consideration. This is a City where there is to be found,

1. The best Society : A City is a multitude of people that have the benefit of a mutual and near converse, and quietly cohabit under the same laws and Government. Company is the most pleasant thing of life, without which there is no full content in any enjoyment, no comfortable use of the greatest possessions. If to live with vertuous persons here, in whom there is sin to imbitter, as well as grace to sweeten
their

their converses unto us, by reason of their manifold defects and imperfections, be one of the chief ingredients to our present happiness, what will it be to live with them when they shall be perfected in goodness and in glory? If he could cry out (*O preclarum illum diem, &c. Cic. de Senect.*) O the happy day when I shall depart out of this croud and sink, into that council and society of blessed Souls! and if *Socrates* rejoiced to dy, because he thought he should then see *Homer* and *Hesiod*, and other excellent men famous in their generations; how much more should the Christian long to see Christ the eternal Son of God in his assumed nature, and with him the glorious company of the Apostles, the goodly fellowship of the Prophets, the Noble Army of Martyrs, and the whole Church of the First-born, of which blessed *Corona* he himself shall make a part, sitting down with *Abraham* and *Isaac* and *Jacob*, and all his pious friends departed, whom he shall know and love in a greater degree than ever he did in this life? This then is recorded as one of the singular Eminencies of that place, that we shall be *fellow-Citizens with the Saints*, *Eph. 2. 19.* and be admitted into the fellowship of Myriads of Angels, *and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, Heb. 12. 23, 24.* A Royal Society of perfect Virtuoso's, free from all infirmities of pride, Ignorance and self seeking to exercise our Charity and Patience, and without any sufferings to move our pity and compassion. And the content that shall flow from this Communion and Acquaintance, shall be durable and entire, not subject to any prejudices, or the bitter and disquieting thoughts of a sad parting any more.

2. The most excellent Order. As the Firmament without the Sun, or the body without the soul, so is a multitude without Order; a rude indigested heap of people, no formal Society. Order is the essential Ornament of all Societies, and the Beauty of Heaven. The Inhabitants there are peaceable without any disaffection, and orderly without the least confusion. There is indeed an imparity or difference of degrees in Glory as well as in Grace. There are Angels and Archangels, Cherubims and Seraphims, and all shine not with an equal Lustre. *There is one glory of the Sun, another of the Moon, another of the Stars, for one Star differeth from another Star in glory, 1 Cor. 15. 41.* So it shall be among the Saints and at the Resurrection. All shall be satiated, but All not capacitated for the like reception. He that employed his five Talents well, shall be made Ruler over five Cities: and he that hath but two Talents and improves them as he ought, shall be proportionably rewarded, he shall rule over two Cities. But though there be a difference,

rence, yet there shall be no disorder; for he that hath least shall not be disdained, nor he that hath most be envied. Every one shall have so much, that he shall desire no more, but will love and enjoy that good in another which he might seem to want in himself. Therefore there will be no envy occasioned there by any unequal clarity, because there shall reign in all an Oneness of Charity. There will be in all one and the same blessedness of joy, though there be not in all one and the same sublimity or height of glory. There is no deceitful friendship, or strangeness of affection, no unkind thought, carriage or affection; there's a Corporation of Saints uniformly and harmoniously conspiring to obey and magnifie their Maker; where the King is Verity, the Law Charity, and the term Eternity.

I 3. The most Sovereign immunities; *Paul* as a Citizen of *Rome* escaped Scourging, *Acts* 22. 25. for such were not to be bound or beaten. Many Cities have large Charters, but greater Priviledges have the Burgeses and free denizons of the New *Jerusalem*, who have their names written or enrolled in heaven, *Heb.* 12. 23. Magistrates of Cities and Burroughs usually have their Books or Rolls wherein the names of all free men are written or registred, whereby they may claim their right to the priviledges of that Corporation, whereof they are admitted members. In relation thereunto God is said to have his book, and this enrolling of names assures the Christian of his right to the Priviledges of Heaven. And oh! what excellent things, what royal Prerogatives belong to that City of God! where is Mirth without sadness, health without sickness, life without labour, light without darkness, an Olio of delights, an Ecstasie of fruitions. *Pyrrius* said of *Rome*, not then mistress of the world, that it was, *urbs Regum*, a City of Kings; but one thing was wanting in that kingly City, as it was told a great Emperour ravished with its beauty, men died there as well as in other places, it was not priviledged from death. It may truly be said of this City, that it is *urbs regum*, where the meanest door-keeper wears a Crown more pretious than the Onyx and the Jasper, and their Crown shall never fade, their joy never fail, their Sun never set, their life never end. There will be neither hunger nor thirst, nor weariness nor age, they shall be priviledged from sin and sorrow and death itself for evermore.

4. The largest Capacity. Some Cities are famous for their bigness. *Nineveh* was an exceeding great City of three days journey, *Jon.* 3. 3. and *Scanderoon* the Imperial Seat of the great Cham of *Tartary*, 28 miles in compass, and *Quinsay* the greatest in the world reported to be a hundred, but nothing to this great City, *Rev.* 21. 10. which is 12000 furlongs,

furlongs, *the length and the breadth and the height of it are equal, v. 16.* A great and definite measure being put for an indefinite and a greater. As it is said of *Tophet*, *it is large and deep, for the King it is prepared, Isa. 30. ult.* so of Heaven we may say, it is large and high, for the blessed it is prepared. It is the Court of God, and of Christ, wherein are habitations for an innumerable company of Angels, and all the Spiritual seed of *Abraham*, which are as the Sand on the Sea shore. For though the Scripture saith that few shall be saved, yet is that to be understood comparatively to the vaster numbers that walk in the broad way that leadeth to destruction; for absolutely considered they are *a great multitude that no man can number, Rev. 7. 9.* yet shall one heaven contain them all. Though the way to heaven be strait and narrow, yet is heaven it self spacious and ample: Therefore our Saviour tells his Disciples, *Joh. 14. 2. in my Fathers house are many mansions*; there is room provided, and accommodation sufficient to entertain all comers. None shall have cause to complain, *the place is too strait for me, give place to me that I may dwell, Isa. 49. 20.* None though they come late and last thither, shall be forced to any inconvenience, as the blessed Virgin was to lodge in a stable, *because there was no room for her in the Inn, Luc. 2. 7.*

5. The greatest Security. Men live in Cities for the security of their persons and the safety of their goods. *Tuò vivere* was one end they had at first in building them, that they might be places of strength and protection against hostilities and dangers, whereas solitary dwellings are often exposed to violence and assaults. But this is a City most secure. The greatest in the world, *Nineveh, Babylon, Jerusalem*, have had their rise and ruine; so that now they live only by the mouth of fame. *Fuit Illius & ingens gloria Teucrorum.* — That they have been, is all we can say of such as once flourished in greatest strength and splendor, but now lie buried under their own ruines, and all their beauty and honour is laid in the dust. But Heaven is a City that cannot be shaken, *Heb. 12. 27.* All things there are out of Gun shot, beyond the reach and attempts of men and devils. They that are there shall not feel nor need they fear the destroyer any more. It is subject neither to rust, nor to robbery, nor to vanity in it self, nor violence from others; *for neither can moth corrupt there, nor thieves break through and steal, Matt. 6. 20.* This is the only City, upon the Gates whereof may truly be engraven that Venetian Motto, *Nec fluctu nec flatu movetur*, neither winds nor waves, neither secret underminings, nor open Assaults can create any molestation or disturbance to it, and the reasons of its being so strong and impregnable are given in the following words, which leads to the Third part. The.

The description of the Excellency of the Object and that by two particulars,

1. Its stability and firmness, *it is a City which hath Foundations.*

2. Its Architect and Author, *whose Builder and maker is God.*

1. Its stability and firmness, *it is a City which hath Foundations.* The strength of any building lies chiefly in the foundation, though the walls be weak, yet if well founded, it may stand long. The strength of the Church is described by this, that it is founded upon a Rock, so that the *gates of Hell shall not prevail against it*, *Matth. 16. 18.* and the *New Jerusalem hath Foundations*, and these all of stones, and those stones most pretious and therefore most durable, *Rev. 21. 18.* which denotes the firmness and security of the place, and of their condition who are translated thither. The Apostle therefore *2 Cor. 5. 1.* opposeth this earthly and that heavenly house, this being made with hands, that without; this transitory, that eternal. Here we have but Tabernacles, that have a roof but no Foundation; and if we call them houses, *their foundation is but dust*, which deserves not that name, *Job 4. 19.* The world is but *σχῆμα*, *a fashion that passeth away*, *1 Cor. 7. 31.* All the goodness and splendor of it lies in the outside, and is but skin deep, without any consistency or solid stay. Here there is no continuing City. The Church, and every member of it is *παλιμμένη καὶ ταλαιμένη*, Ambulatory, in an unsettled and suffering condition. *All are but sojourners*, *Psal. 39. 14.* Our dwellings are uncertain, by fire or poverty or persecution, and a thousand intervening accidents, to be sure by death we shall be forced to leave them. But in Heaven there are Mansions, which is therefore called *πόλις μένουσα*, an abiding City, there we shall not only be, but continue for ever, *1 Thes. 4. 17.* We cannot tell how many the foundations be. St. *John* makes mention of Twelve, *Rev. 21. 14.* by which some understand the twelve Apostles, and their doctrine summarily comprized in the twelve Articles of our Creed: but we may reduce them to two principal ones, and this we may conceive the lowest number. There is a Foundation upon a Foundation, sufficient to underprop and secure it for ever, so that we shall not need to be troubled with *Anaxagoras* his conceit, that Heaven was made of stones and would one day fall upon mens heads.

I. Christ; Merit and Purchase, this is one, and a sure foundation; *for other foundation can no man lay, than that that is laid, Jesus Christ*, *1 Cor. 3. 11.* He is the chief corner stone, *Eph. 2. 20.* only by Christ is there such a place as Heaven, and such a state as Salvation attainable for believers. No created righteousness is able to support it self from ruin.

Angels

Angels are mutable Creatures, created with a natural blessedness from which some did and all might have fallen; now that the good Angels are immutable, they owe it to Christ, by whom they received a blessedness supernatural, which by Creation they had not. For though he be not properly a Redeemer, or a Mediator of Attonement, yet (as some Divines say) is he a Confirmer and supporter of Angels; of him therefore *the whole family in Heaven and earth is named*, Eph. 3. 15. and by him hath God *reconciled to himself all things, whether they be things in heaven, or things in earth*, Col. 1. 21. As the Angels fell, so man in innocency standing upon the foundation of his own righteousness, that proved rotten and deceitful, and the building of his happiness rear'd upon it, was beaten down with the violent storm of the very first Temptation. But the happiness of Heaven will be firm and certain, because founded upon Christs perfect righteousness, not the creatures changeable will and variable obedience. He that bought us at so dear a rate, will not trust us with our selves any more, and our happiness shall be not in our own hands, but in the safe keeping of a faithful Creator, and most merciful Redeemer. And oh! with what kisses of love shall we embrace and hug those wounds, by which he purchased the possession of that Inheritance for us? with what ravishment of affections shall we sound forth that Song of Triumph and Thanksgiving to our Deliverer? *Worthy is the Lamb that was slain, to receive honour, and riches, and wisdom, and strength and glory*, Rev. 5. 12. for he *was slain and hath redeemed us to God by his blood, out of every kindred and tongue, and people and nation*, ver. 9. The other I shall mention is, 2. Gods free love and goodness whereby he hath designed for believers an eternal Well-being in glory, before they had a temporary being in Nature; from the Abyss of everlastingness had he thoughts of kindness towards us, and even then did lay contrivances of Bliss for us, who since we were deserved nothing but damnation. These are the everlasting arms that are underneath the Saints in glory, Deut. 33. 27. It is in this hand even of Gods love, that the Souls of the righteous are, *Wisd. 3. 1.* out of which none shall be able to pluck them, *Job. 10. 29.* If once these arms impale us, neither sin nor hell shall get us thence for ever. The Sanctuary is inviolable, the rock impregnable, and we safely lock'd up to eternity. So safe that *they who would pass from hence cannot*, saith the Gospel, *Luk. 16. 26.* None certainly can be ever willing to lose that happiness, or to have it suspended for a moment; yet upon supposal, that they could be willing and have a mind to exchange places, they shall not be able; the gulf of Gods irreversible decree and kindness towards them is fixed and they shall never be able to alter it. So

that.

that as the Bee sucks and satiates her self with the sweetness of the flower; or as the child lies at the breast sucking, and inclosed within the careful and tender arms of the loving mother; so shall the happy Soul securely feed on the deliciousness of God's love, with whom there will never be any variableness or shadow of changing. And this assurance of the perpetuity of this happiness is that which heightens it. Every moment will be sweeter to us, in that we shall never be disquieted with the thought, that our condition (as happy as it is) will have an end; which thought like Gall and Wormwood poured into those rivers of pleasures would imbitter and allay the lusciousness of them to our taste. And this assurance is built on this principal foundation of Gods love and *immutable purpose which standeth fast*, 2 Tim. 2. 19. and *hath this Seal, the Lord knoweth who are his*; he knoweth them so as to approve of them, and preserve them in that happiness of Soul and body to all eternity, which he himself hath ordained for them and doth conferr upon them; and this leads to the second particular by which the excellency of this City is described, and that is —

2. Its Architect and Author, *whose builder and maker is God*. Every work receives its estimate and value from the skilfulness and reputation of the Author. Any picture drawn by the hand of an ingenious *Apelles*, or any piece of Sculpture carved by an inspired *Bezalel* or *Aholiab* will affect the heart, and command the eye into the greatest diligence and curiosity of observation. *Solomons Temple* was a magnificent building. The expence was great, *David* having prepared 100000 *Talents of Gold*, and 1000000 *Talents of Silver*, besides *Brass and iron without weight*, 1 Chr. 22. 14. The labourers were many, 17000, besides Overseers with *Hiram* and cunning Artificers, 2 Chr. 2. 14. The time spent in building was long, 7 years notwithstanding all that help and preparation. All which contributed to render it certainly a most admirable and glorious structure. But here behold a more glorious than *Solomons*, *whose builder is God*. He doth not only say *his Imago*, whose maker, that word being more general and applicable to the whole Creation; but also *his Texvitus* whose Artist (*ad excellentiam operis refertur, Zanchius*) which sets forth in a peculiar manner the excellency and beauty of this work. Indeed any immediate work of God is stupendous and requires our wonder. What a rare Fabrick is that great house we now dwell in, which is of his making? How is the floor dressed with herbs, and flowers and trees, and watered with Rivers and Springs and Seas? what a rich Canopy is hung over the heads of Worms? The visible heavens are the Sieling of this house, and the Stars like golden Studs or sparkling Diamonds adorn that Sieling.

Sieling. How vast and pleasant a building, admirably beautified with astonishing workmanship in every part, and fitted not only for our necessities but delight ! If we view mans body the mansion of his Soul, what mysteries of the divine skill are to be found in the narrow compass thereof ? it is not a rude lump or mass of clay thrust together, but a piece of so rare an Architecture and composed with so much curiosity and exactness, that no hand but Gods could make any thing to equal it, and the most curious piles in the world are but heaps compared unto it. If Nature hath so much beauty in it, how beautiful a thing is glory ? If God hath created such heavens as our eyes do see, for those that hate him, then *certainly eye hath not seen, ear hath not heard, nor hath it entred into the heart of man to understand*, what those heavens are he hath provided for those that love him. The Moon-light of that Region will be brighter and more illustrious than the Sun-light of this. All the lustre and amazing gaudiness in the visible world united into one object, compared unto it, will be more unequal, than a Glow-worm to the Sun. An excellent prospect is given of it, *Rev. 21.* where the Holy-Ghost makes a collection (as it were) of all the excellencies scattered among the creatures, to give us the picture and legible representation of this Celestial and Divine City, whose walls are of *Jasper, v. 18.* whose Gates are of pearls, *v. 21.* whose foundations are of precious stones, *ver. 19.* whose streets are of pure gold, *ver. 21.* and if the outward structure be so rich and stately, certainly the inner rooms are more magnificent and glorious, the chiefest Hangings and Embroideries whereof are *peace, ver. 25.* and *glory, v. 26.* and *holiness, v. 27.* God and the Lamb who are both its light and temple, *v. 22, 23.* Its water a pure river of life, *cap. 22. 1.* Its fruit, the fruits of the tree of life, *v. 2.* The beauties of it are so many, th.y cannot be defined, and so pretiou they cannot be valued : by two things we may further judge of its excellencies. 1. That it is said to be a place of Gods preparation, *ver. 16.* of this Chap. not only made but prepared by him, which is nothing but a Metaphorical expression of the greatness of the glory he hath ordained for it. Such entertainments as are prepared, are more sumptuous and costly, than what men make upon a sudden. 2. That it is intended by him as the place of his special residence and the habitation of the blessed, where he hath purposed to shew the exceeding riches of his grace, and to give the world a full proof of his bounty and glory ; and certainly the preparations made upon such designs are answerable to the Magnificence of such a Majesty. We read of some that *built a City and a Tower to get them a name, Gen. 11.4.* And *Nebuchadnezzar saith of Babylon, that he built it*

for the honour of his Majesty, Dan. 4. 30. Such structures built by Princes as it were for ostentation to discover their wealth and greatness, want no expence nor exactness in the contrivance. It is below the greatness and the goodness of God to boast of his gifts above their real worth, or to flatter men into his service, with promises of great matters, which when enjoyed will not answer their expectations. Here his people mourn and bear the Cross, whilst professed enemies rejoyce and wear the Crown. God might therefore (with Reverence be it spoken) be ashamed to be called their God (as the Apostle intimates, v. 16.) unless he had Rewards in store for them, better than any the world can afford unto them. If then we would give our minds the liberty to travel through the wide and distant corners of the earth, and gather up all the glory and splendour they meet with to make up a compleat Idea of happiness, an *Utopia* of delight, such as could have no being or existency but in our fancy and imagination; yet would all this be superlatively exceeded by those preparations that God hath made for those that love and fear him. The *Italians* have a Proverb, He that hath not seen *Venice* believes not the bravery of it, and he that hath not lived there sometime understands it not; it is more true of Heaven, a man in speaking of it cannot hyperbolize, but must intreat his hearers as the Orator doth his Readers concerning the worth of *Lucius Crassus*, *Ut majus quid de eo quam qua scripta sunt suspicarentur*. That they would conceive of it much more than he is able to express. No Rhetorick of men or Angels being able fully to represent it to us. We shall say when we come to see and to enjoy it, what the Queen of the South said of *Solomons* Wisdom and Royalty, The one half, nay the hundredth part of what is to be found there was never reported to us or conceived by us here. The best draught will be so imperfect, that it comes infinitely short of the transcendent excellency of the Original.

IV.

I shall therefore pass to the last thing in the Text, which may serve for the Application of this Discourse, to consider what influence the expectation of such an estate should have upon us, by provoking us as it did the Patriarch *Abraham* unto the duties of Mortification and Obedience, it being given as the Reason of his self-denial mentioned in the former verses, which is pointed out by the causal particle *For* prefixed to the words, *For he looked, &c.* his expectation to enjoy it was the prime motive to his Obedience. In our race we are to eye our Crown to encourage us in our Course, and we must still aim at God's glory in our own Salvation; God was pleased to joyn these together,

gether, to twist them in the same frame, and no man ought to put them asunder. Heaven is the end of Faith and of good works, *1 Pet.* 1. 9. and it is essential to the end to engender and cause desire, and for desire to quicken endeavour and provoke the efficient unto action: those therefore would seem wiser than God, who deny us the liberty of using such Motives. *St. Paul* was of a most ingenuous and free spirit, and yet had he an eye to *the prize of the high calling*, *Phil.* 3. 13, 14. and Christ himself as man, did not disdain such rational encouragements, it was a relief to his Soul to think of a Reward. It is mercenary to grumble for pay in hand, to prefer present wages before the Inheritance; it is sinful to expect the reward and neglect the work; to be *Mercenarii* not *Operarii*, to sever the wages from the Duty; but they who carefully perform the one, may comfortably expect the other. For why should our bountiful Lord back his Precepts with Promises, and propound unto his servants such alluring Incentives, but to encourage their Faith to close with them, and their endeavours to labour after them? Christians then should dwell often upon the Meditation of these supernal enjoyments. They should take a daily walk through the streets of the New Jerusalem, mark well her Bulwarks, and tell the Towers thereof, listen to the melodious Harmony of the Heavenly Quire, view the order and imployment of the glorified Saints, and certainly it will have a great influence upon their hearts, and be useful to them on several Accounts.

1. First and more generally, It may work in them a Conversation futeable to such a place and condition; *to labour that whether absent or present they may be accepted of the Lord*, *2 Cor.* 5. 9. I know nothing that should have a stronger Operation upon us than the consideration of those rich Advantages and ample vouchsafements reserved in heaven for us. There is no Sword like this to behead all our beloved lusts, and to cut off the very sinews of our darling corruptions. Were there indeed no other world to enjoy God in, yet ought we not while we have a being to imploy it in his service? Heaven and earth obey his will, though capable neither of reward for their obedience, nor of punishment for their disobedience. Quench Hell and burn heaven, it will be our Duty notwithstanding to love and fear our Maker. But what sweet Allurements, tender Cords, irresistible perswasions are there to invite us to it, seeing the everlasting doors of Mercy and of Glory stand open to embrace and to reward us? How should this provoke us to endeavour after that righteousness to which so excellent an estate is annexed? were it a sensual Paradise we expected, then we might indulge our selves in our lusts, without bidding any defiance

to our hopes; but heaven is a pure and holy, as well as a glorious and blessed place; and therefore ought we to *purifie our selves*, 1 *Joh.* 3. 3. to deny all ungodliness and worldly lusts, *Tit.* 2. 12. to have our conversation in heaven, *Phil.* 3. 20. i. e. To converse and deport our selves (though we are on earth) as Citizens of the Corporation that is above, whereby we may be meet to be partakers of that Inheritance with the Saints in light, *Col.* 1. 12.

2. Secondly and more particularly, this may arm Christians against the pleasures of the world, and all the Temptations of prosperity. There is usually more danger in the charms and smiles, than the frowns and threatnings of the world; and more are destroyed by the Silken halter of pleasures, than the iron chain of Affliction: but a glimpse of heaven apprehended and seriously laid to heart, will darken and obscure all the glories of the world, and render its temptations harmless and without a sting. Hence it was that *Moses* was enabled to quit *Pharaohs* Court, and his hopes of inheriting the Crown of *Egypt*, the recompence of reward to which he had a respect, *Heb.* 11. 26. did eclipse the lustre, and outweigh in his impartial balance, the honour, and the profit, and the pleasures of sin, which men of the world are apt to envy and admire. He chose rather to embrace the poor and despised condition of Gods people, and to walk in the stricter paths of piety and Religion, than to deprive himself of endless felicities for the short and transitory enjoyment of a few carnal dying pleasures and worldly trifles.

3. This may raise us above the Afflictions of the world and support our Spirits under them. Our blessed Saviour for the joy that was set before him, endured the Cross that was laid upon him, *Heb.* 12. 2. The foresight of these comforts hath so transported Christians, as to make them willing to embrace the stake, kiss the Faggot, welcom the Cross and refuse deliverance. Holy *Ignatius* in a burning zeal could say, fire, gallows, beasts, breaking of bones, quartering of members, crushing of body, all the Discipline of hell and torments of Devils, let them come upon me, so I may enjoy that Treasure in Heaven. It is worth the having, though we must travel through a wilderness to possess it, though we buy it at the hardest rate even with Martyrdom and Persecution, it will not repent us of our suffering, nor shall we have cause to complain of a hard bargain, when once we come to obtain it. For I reckon not the sufferings of this world, worthy to be compared with the glory that shall be revealed, *Rom.* 8. 18.

4. This may be a Cordial to fill the Soul with holy courage against the fear of death. Though death in it self be unwelcome unto nature, yet

yet if Faith makes this glory to appear, that King of terrors will prove a messenger of the greatest joy. The Heathens though they had but a dark view and a vain hope concerning the happy state of Souls in their Elysian fields after death, were so remarkably and passionately affected with it, that *Socrates* comforted himself over his draught of poyson with the meditation of that subject. How vigorous then should the effects be that flow from the solid and strong consolations of believers? should not this dispose them to a longing expectation after their change? and cause them to *groan earnestly to be clothed upon with this house which is from heaven? 2 Cor. 5. 2. and desirous (with St. Paul) to be dissolved and to be with Christ? Phil. 1. 23.* To be removed out of *this land of Cabul* or of dirt (as *Hiram* called the Cities that *Solomon* had given him, *1 King. 9. 13.*) into that City of pearls there to be entertained in the King of Heavens banqueting house, or Wine Celler, where the banner over them will be love? even that love that cannot be fathomed, which was from everlasting, and will extend to everlasting, and never shut up into hatred and displeasure. That love which brought the Son of Gods love from Heaven to earth, from the earth to a Cross, from the Cross to a grave, from the grave to Glory, that he might provide Mansions, and prepare the way for Believers into the possession of eternal Bliss and Glory in this City which hath foundations whose builder and maker is God.

I Have now finished my Meditations on the Text, and lest I should disappoint your expectations according to the decent custom at such Solemnities; give me leave, and lend me (I beseech you) a little more of your Patience, to add something of this Venerable person and Reverend Brother, that is departed from us, or rather gone before us out of this Valley of Tears, land of Mortality and trouble, into that City of excellencies, immortal region of Rest and Blessedness. It was one of his last desires, I should discharge this friendly Office to him, and to perform the Will of the dead with an affectionate kindness and a hearty zeal, I conceive to be an Act not only of Charity, but of Justice too, and the last debt of Piety and Friendship we are able to pay unto them.

As it was not his Practice, so I am confident it was not his desire, nor is it my intention to use any flattering Eulogies on this occasion, or to raise a Monument to his Fame upon a false and a rotten foundation; but to pay that civil and true respect, which his worth, and usefulness, and comparative eminency above the ordinary rank of us
his.

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his Brethren of the Clergy while he lived, requires from us towards his memory now he is dead; and were his Picture to be drawn by his own Pencil and with his own hand, it would be more exact and to the life, which I can but endeavour weakly to represent unto you according to my meanness in duller colours and ruder delineations.

As for his descent and birth, it is so well known in this place, where (if I be not much mistaken) he received his Being and Christianity, sucked in the first, and breathed out the last air, that for me to mention it would be very superfluous and insignificant. He had his education in his younger years in the Schools of the Prophets, and at the feet of knowing *Gamaliels*, until he had imbib'd in a very competent measure of those Arts and Sciences, and was admitted unto those degrees as might adapt and qualify him for the Priesthood, and render him capable of being fixed in the Orb of the Church, wherein he did shine very conspicuously, as a Star not of the least Magnitude.

He was both apt and able to teach, and when called thereunto especially in publick, discovered himself a workman that needed not to be ashamed, rightly dividing the word of Truth, and being richly furnished with those Ministerial Abilities, of an useful memory, a good invention, a subact and solid judgment, an ingenious style, and a ready elocution. He was not one of those *clouds without water carried about of winds*, *Jude 12.* but filled with the rain of divine and sound knowledge which dropped from him in warm and pleasant showres, for the Edification of his Hearers in godliness and good works.

He was constant to his Principles, and *held fast the faithful word*, *Tit. 1. 9.* He held it fast, 1. in his judgment, for he was very Orthodox. 2. In his Affections, for he was very zealous. 3. In his Practice, for he was very conformable and obedient to the Discipline of the Church, and the Dictates of his lawful Superiours according to the Primitive pattern, and rule of the Gospel. He desired no other Coat of Arms (as you see) should be affixed to his Hearse, but the Bible and the Common Prayer, which he thought sufficient to guide the Christian in the way of Holiness and of Happiness, without any additional Directories, new pretended lights, or Enthusiastical Raptures and Illuminations.

God was pleased to expose him, together with other eminent persons (of whom the world was not worthy) to that fiery Trial in the late and never to be forgotten times, and to enable him to endure that Storm of Persecution and severe usage from merciless and usurping Task-masters with an even mind, and an unshaken Soul. *Athanasius* the Great parted with his Bishoprick, rather than he would part with
one

one syllable or Tota of the truth; and so did he part with his Benefices and worldly preferments (and his loss upon that account we may all know to be greatly considerable) to preserve his Conscience, and Religion, and his Loyalty inviolable, and without Scar or Scandal.

But God who never utterly forsakes his suffering Servants, nor forgets their labour of love and kindness to leave all, and cleave to him in times of greatest difficulty, restored him among others to his Rights and Liberties, and a double increase of blessings, and the freedom to profess and preach that Religion wherein he was baptized, for which he suffered, and in which he died, which as it ought to be, so I am perswaded was unto him the greatest joy, and dearer than all his possessions.

And when the door through Gods mercy and signal Providence was once open, his mouth was not shut, nor did he the work of the Lord negligently, but laboured to fulfil his duty in all the instances of it according to his opportunities, though the success (as it too commonly happens) was not answerable to his pious and sincere endeavours, through the restlessness and malice of Satan and his instruments, that are busie and officious to sow their Tares in every corner of Gods field, and to compass Sea and Land to gain Profelytes and to make them (if possible) ten times more the children of Hell than themselves. It is said of *Melancthon* being a young man, that he thought he was able to convince all gain-sayers, that it was not possible for them to resist the strength of reason and evidence of truth, with which he should assault them; but he was quickly forced to confess, the old Devil was too hard for young *Melancthon*. Men in these days if in any, are so obstinate and perverse, so wedded to their proud fancies, bewitched with the Sorceries of Schismatical Teachers, charmed with the gaudiness of an hypocritical profession and a varnished piety, that our Brother here might, and most of us in the Ministry may sit down and sadly complain with the Prophet, *Isa. 49. 4. I have laboured in vain, I have spent my strength for nought, yet surely my judgment is with the Lord, and my work (or my reward) with my God*; and this is the only comfort to support us against all the indignities and affronts of an ingrateful world, of absurd and unreasonable men, and to encourage us to proceed in the discharge of our duty, and to endeavour above all things (as our Brother here did) to adorn our Doctrine and Profession with a good Life and a sober Conversation.

In that respect he was in a very great measure free (I suppose) from the Censures of the most Critical, even of such as can espy the mote that is in their brothers eye, but quietly brook the beam that is in their own. He was endued with an exemplary Temperance in Meat and Drink which he used to satisfy the needs only, and not the lusts of the flesh. He was not of an unsociable and morose temper, but always circumspect in his greatest freedoms, and careful not to transgress the bounds of a vertuous gravity, and a Christian moderation.

His Temperance was attended with, and the parent of another signal virtue in him, and that was Prudence, which did eminently appear in all his Transactions. As in the Government of the Tongue, and a constant wariness of Speech, not speaking to or of any person what might be offensive and disobliging, or an occasion of distaste, in wading successfully through many affairs of great difficulty and of great moment, which might easily have oppressed an indiscreet and unwary undertaker. In improving his Portion which he being his Fathers second Son, I suppose was not very great, into a rich and ample estate: In Matching his Son into two Families of good Quality and of good Fortunes, but of greater Integrity and Reputation in the Countrey--- And having mentioned his Son, I think it not unseasonable to take notice of his Paternal Inclinations towards him. He was his only Son, and the Son of his love, upon him his Care and Affection were wholly centred, insomuch that having continued in a Matrimonial estate but a very short time, and being when bereaved of his Consort in the heat and vigour of his Age, yet such was his mastery over his passions, and so great his Indulgence to his Son, that he deposited all conjugal intendments and led a single life, notwithstanding the household cares and intervenient troubles that Condition without an assistant must of necessity bring upon him. And from this one surviving Branch he had the great satisfaction (before his eyes were closed) to receive and see the fair and multiplied pledges of a numerous and a hopeful posterity.

That Portion which by Gods blessing upon his Diligence and wise management he did plentifully enjoy, he did expend and dispose in a commendable and fitting way, being not like *Israels* empty Vine, bringing forth fruit unto himself. In his expences and entertainments he was gentile and free, and yet frugal, not addicted to the extremes either of a sordid parsimony or of a vain profuseness and foolish prodigality. To my knowledge he was upon occasions offered, very ready to contribute to the relief of the necessitous, and to promote Charitable designs. To his Parishioners he was loving, and beloved of them.

them. To his Tenants and those with whom he dealt, he was indulgent and tender, not rigorously pressing them to the inconveniencies of bad Markets, but forbearing long and often with those that were unable, and if they complained or he conceived their bargain to be too hard, he would return some part of what was due for their encouragement and ease. This I have received from some of his Parishioners and others, persons of understanding and credit, and free from any designs, who have expressed with sorrow upon the account their resentment of so great a loss, and whose testimony weighs more with me, than any uncertain Reports and uncharitable Censures, which are apt to misinterpret the best actions, to blast and sully the fairest Reputations. There were several of his indigent neighbours that owed him at the time of his death several small portions of money, which put together amounted to a very considerable sum, for the discharge of all which he hath given a very punctual and strict command, and to 63. aged people he hath ordered a good provision to be made of Cloath, of meat and of mony, upon this day of his Enterment, which I doubt not but is fully performed according to his pious intention, to Gods glory, and the seasonable supply of their needs.

He was always of a very healthy constitution, it was with him as with *Moses*, *Dent. 34. 7.* *His eye was not dim, nor his natural force abated*: his memory was fresh, his judgment serene and perfect, his complexion vigorous and lively, without any infirmity that might render his life a burden unto him, or any symptome that might threaten to him so unexpected and sudden a change.

But when it pleased God to visit him with this last distemper, which was neither violent nor of long continuance, he soon apprehended it to be the messenger of his dissolution; and therefore he presently set his house, and estate, and his Soul in Order to a quiet and undisturbed departure. When his judicious Physician came unto him, whom he admitted to be sent for, and whose prescriptions he observed, for the satisfaction of his Relations more than his own, he desired him to deal candidly and freely with him, and truly to discover his Apprehensions of him, professing that he had in his thoughts already parted with the world, and was not afraid to die; that if God should not think fit to restore unto him here the voice of joy and health, he submitted entirely to his pleasure, in confidence that through the Merits of his Saviour, when this earthly Tabernacle should be dissolved, there was prepared for him a house not made with hands, eternal in the heavens.

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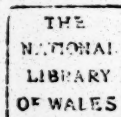
He was always of a very healthy constitution, it was with him as with *Moses*, *Deut. 34. 7.* *His eye was not dim, nor his natural force abated*: his memory was fresh, his judgment serene and perfect; his complexion vigorous and lively, without any infirmity that might render his life a burden unto him, or any symptome that might threaten to him so unexpected and sudden a change.

But when it pleased God to visit him with this last distemper, which was neither violent nor of long continuance, he soon apprehended it to be the messenger of his dissolution; and therefore he presently set his house, and estate, and his Soul in Order to a quiet and undisturbed departure. When his judicious Physician came unto him, whom he admitted to be sent for, and whose prescriptions he observed, for the satisfaction of his Relations more than his own, he desired him to deal candidly and freely with him, and truly to discover his Apprehensions of him, professing that he had in his thoughts already parted with the world, and was not afraid to die; that if God should not think fit to restore unto him here the voice of joy and health, he submitted entirely to his pleasure, in confidence that through the Merits of his Saviour, when this earthly Tabernacle should be dissolved, there was prepared for him a house not made with hands, eternal in the heavens.



He behaved himself during the time of his Sickness very piously and penitently, and desired every day the attendance of an affectionate Brother the Minister of this Parish to assist him in his Devotions; and upon *Friday* last he received his *Viaticum*, the Holy Eucharist with great Humility, and ardent expressions of his Faith, and Repentance, and Charity to all men, and a renewed self-resignation into God's hands, and a perfect detestation of the horrible corruptions of the Church of *Rome*, both in her Doctrine and Practice, touching the Nature and the Use of that Blessed Sacrament. And having an inward Sentiment, a Prophetick instinct (as it were) of the approach of his last enemy, death, he prepared himself to entertain that encounter (which he did accordingly) with an undaunted Spirit, and a Christian Resolution. Not many hours, I suppose 2 or 3 before the Fatal Minute, he ordered his Grand children to be brought unto him, his sorrowful Son then attending in the room, and in a grave and pathetical manner (as old *Jacob* did before he died) he imparted to them the best and last Legacy which he could bequeath and had in reserve for them, his Fatherly and Priestly Benediction. He retained the benefit of his Intellectuals and outward Senses entire unto the last, and when this earthly house of his Tabernacle was dissolving, his Soul quitted it without any groan, or commotion or amazing circumstance, and stole away in an easie and a quiet expiration. His Lamp is now extinguished, and he is gone unto his rest, where we may comfortably hope he hath been entertained by that chief Shepherd and Bishop of our Souls, with an *Engle bone serve, well done thou good and faithful servant, enter thou into thy masters joy*. Unto which state of Joy and Blessedness God Almighty bring us all, through his Mercy and the Merits of Jesus Christ our Saviour: To whom with the Father and Holy Spirit, be ascribed of Men and Angels, all Honour and Glory, Thanksgiving and Praise, both now and for evermore. *Amen.*

FINIS.



There is Sold by Mr. Richard Hunt in Hereford,
Mr. Baxter's CALL in *Welsh* Bound, for Eight
pence per Book.

